

The American Friend

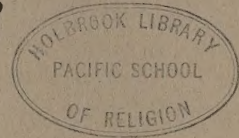
Old Series
Vol. LIV No. 23

November 13, 1947

New Series
Vol. XXXV No. 23

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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For November 23—The Way of Love

I. John 2:7-11, 15-17; 3:13-18

BEING ON THE BEAM

The technique of "blind" flying improves constantly. Sometime planes will never be halted by fog or darkness. They will have "eyes" for every landing and for every pathway of the sky. They now follow an invisible beam that is sent through the sky and defines their sky path. If they get too near the "curb" on the right or the left, a signal is given on their panel instrument.

There is an invisible "beam" running through our universe. It is the deepest truth which men can know, for it is the nature of God—"God is love." When men are on the beam they are cooperating with their universe, and the universe will back up what they do. When they are off the beam, trouble is ahead—the universe will not back them up. The world is full of evidence on this fundamental truth. If we are in tune with God, he can see us through. If we are working out of tune, he cannot see us through, for He cannot contradict himself.

It is time for our world to realize that love is not just a nice Sunday school word for little children alone. It is not just fragrant speech, it is solid fact. It is the foundation of the world. When the surface of earth lies in wreckage, as men try to break the law of love, we know that the law has not been broken, but that men and society are broken instead. No one has ever broken this law of God; they have tried, but have broken themselves. Heaven and earth may pass away but love remains—for God is love.

Love is like light, said John. It is an excellent illustration. Love is in the open, unafraid, courageous, for its spring is as deep and as true as God. Love, therefore, walks with assurance. But darkness is the environment which fear and hatred seek. They cannot stand the light. Throw the light of truth on them and they die. Light is a lethal death to the falseness of hatred, but it is the very food for loving deeds and words.

A social worker, who had no success in convincing a family in a slum home that they could have a better and cleaner house, brought a potted flower and placed it where its beauty would bring condemnation to the dirt and

confusion of the home. It also suggested what the home could become. Where her words failed, it worked as "judgment" and as "redemption." "Jesus, who was the image of love to us today, stands as judgment over the sin of the world. In him also is our redemption. So light, as John writes of it, is judgment and redemption. Love is light. Sin is darkness.

Questions:

1. In what sense is drinking a false way to behave and therefore dangerous?
2. Do people ever "get by" with their sins? Note the short view and the long view in answering this question. If they "get by" with their neighbors for a time, do they "get by" inwardly? How and where are the effects of sin registered?
3. Does love mean something more than affection? Can we love people in America or in Russia if we do not understand them? Does the "light" John writes about increase our understanding?

E. T. E.

For November 30—Who Is a Christian?

I. John 4:15-21; 5:10-13

FROM FEAR TO LOVE

In the previous lesson, the word "light" was the illustration by which John sought to explain the meaning of love. In this lesson its meaning is further given, but by a contrast with "fear."

On the surface of life, hatred appears to be the opposite of love, but if we trace hatred down to its source we see that it arises out of misunderstanding and fear. At its source hatred is fear, for hatred arises from misunderstanding and confusion.

Let us move to the illustration of the physician. He does not hate people for being ill, instead he knows there is a reason. It is his business to find that reason. Likewise when people's minds

are "diseased" by fears and confusion, they behave in strange ways. We might fear and hate them, but that will not help. If, like the physician, we could understand them, then perfect love could cast out fear. The roots of hatred would, therefore, be destroyed and conflict would be resolved. We do not always see how to accomplish this, but we know it is the true way, the love way, and it is the Christian way.

It is incarnate in Jesus. If God is love, then Jesus as the Son of God mirrors his love to us. In him is our redemption from sin, and from fear which is our deepest deflection from love.

Humanity needs an authentic revelation of this way of love. That revelation is in Christ. While men quibble about the words and phrases of religion, Jesus Christ stands before them as an incarnation, a life that overwhelms all words about him. In him, was life, light and love. They are the real atheists who say they believe in God, if at the same time they do not believe in love.

Our great trouble, as John says, is that we do not believe that in Jesus we see God. People often have a higher and holier concept of Jesus than they do of the nature of God. They who have seen Jesus have seen the Father.

Questions:

1. Have religious people thought God wanted them to do something which they would never expect Jesus to do? Have they felt that God endorsed a war in which they could not imagine Jesus fighting? Do people really identify the spirit of Christ with the will of God?
2. Why do men drink? Is it often because they "fear" life? Because they don't want to face a problem? Would love solve the liquor problem?
3. Think of our conflicts between management and labor, America and Russia, whites and Negroes, Jews and Gentiles. What part does misunderstanding play? How does it issue in fear and conflict? In what way does love solve those problems?

E. T. E.

"CHRISTMAS LIVES"

is the Christmas play that was in the December, 1946, *Newsletter*. Many teachers are planning to use it again this year in their school programs and for their Christmas services in the church school. If you cannot find your 1946, December, *Newsletter*, we have had a few copies of the play reprinted and will be glad to send it to you for three cents. The play has three major characters, two of them children, and as many other children of various ages and talents as you want to use. It is arranged also to be used as a playpageant with customs of other countries, carols, and the Bible story scenes.

RUTH HUNT GEVERT, A.F.S.C.

For a more complete study of these lessons, see *The Penn Teacher* and *The Penn Quaker Quarterly*. Order from "Friends Publication Board," 101 South 8th Street, Richmond, Indiana.

THE AMERICAN FRIEND

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EDITORIALS

The Nobel Peace Prize

THIS is not an occasion for elation but for humility and a deep sense of responsibility, as the eyes of the world are turned toward Friends in the awarding of the Nobel Peace Prize. The Friends Service Council of England and the American Friends Service Committee share equally in the award.

For Friends to receive this recognition presents a need for caution within our own spirits as well as an opportunity for expanded service. Our motives and incentives must be kept clear. There should ever be the singleness of purpose which rises from our religious conviction—a faith in what God can do through men. It is that faith which can keep our service from becoming strictly “humanitarian.” Our work should be conceived as an enterprise for the community of God on earth.

We should be thankful for the added opportunity this recognition may afford us in ministering more fully to the physical and spiritual hungers of the world. We feel grateful that our fellowmen in every nation have, through this recognition, entered so fully into the spirit of the service which we undertake. Our answer to their expression of faith in our work must be a redoubled effort toward the physical relief and the spiritual redemption of our distraught world. Where fears stalk the streets of ruined cities, we must try to bring such measure of love as we can, for “perfect love casteth out fear.” The *immediate need* is physical relief. The *deeper problem* is fear. The *final answer* is unconditional love.

The Interpreters

SOME one asked Henry Cadbury how he could give so much time as chairman of the American Friends Service Committee, while he was deeply involved in translating the New Revised Standard Version of the New Testament. He replied that working with the Service Committee was a way of translating the New Testament.

While we were in Germany last year, Eva Hermann served as our interpreter to a conference of Friends. Her English is excellent. All that we said went through her mind and speech to the German Friends. During the war she interpreted the life of Christ, while in prison. Seated in the conference at Bad Pyr-

mont, Frederick Tritton was our translator of German messages into English. Through him we entered into their words and life. Stephen J. Thorne, secretary for London Yearly Meeting of Friends, and Alice Thorne, his wife, are visiting American Friends and Meetings until the last of June. They are interpreting to Friends here the life and thought of England and English Friends.

THE LARGER LANGUAGE

Being an interpreter is never a simple act of translating one word into another, not even in written language. Each language has its idioms and phrases which other languages do not have. Three words in one language often require sentences of explanation in another. How much more is required in conveying ideas and feelings from one culture to another, and from one heart to another. If we are to be interpreters of Christ, how much we need to live with him whom we interpret, and how carefully we should seek to translate him into action as well as words.

Recently, death has claimed two Friends whose lives were given to the high calling of translators. Emory Rees served several years in our mission station in Kenya, East Africa, understanding the people, learning their language, reducing it to writing, and finally giving them the New Testament in Luragoli. At the time of his death he had just completed with the American Bible Society the translation of the Old Testament. One's imagination asks, “How did he find the right concept and then translate ‘God’ into their written language?” We do not know, but we do know that he and the other missionaries there have translated God into the life and thought of the twenty thousand Friends in East Africa Yearly Meeting.

Another interpreter who recently has left us was Margaret Frawley. When the invasion of France was on in 1940, she placed her slender frame across the threshold of a relief center, barring it from requisition from the Nazi Army, with her defense of Quaker service. She faced them and won! It was certainly no victory of the flesh, but of the spirit. She, too, was an interpreter—a “translator” of the New Testament.

We do not present these friends above the thousands of others who have given similar service, we present them rather as representatives of those hosts who must take up, not weapons, but the tools of the

Spirit. Such hosts are the people whose pens, tongues and lives are mightier than the sword.

To Richmond—As the Crow Flies

YES, it has happened! Richmond, Indiana, has caught up with the air age. Beginning in early November, there was established daily east and west flights to and from the Richmond airport. This is not news for Richmond alone, but for Friends of the Five Years Meeting, whose headquarters will be greatly served, since both passenger service and air mail will be made available. It is a long leap from George Fox on horseback to the present-day Quaker on wings. We should not over-rate the age of speed nor assume that mechanical advance means spiritual progress—it does not! There are other measurements for spiritual change, but this will further shrink the American continent, so far as Quaker affairs are concerned.

The schedule will be found elsewhere in this issue. Friends concerned for speedier correspondence can now avoid the lengthy distance through winding mountain roads. The cost of air travel is still high for short distances, but it will be reduced in the years ahead and both Quakers and their letters will often travel as the crow flies—a fast crow, of course!

For a Different Thanksgiving

THERE is always the danger of being the Pharisee at Thanksgiving time. We too easily thank God for the preferential treatment which he, presumably, has given America. We tend to interpret the wide margin of difference between our stores of food and

those of Europe and Asia, as the measure of God's special love for us. Such an attitude is bad theology and certainly less than Christian.

We may rightly acknowledge the source and providence of material needs, but we must match it with thankfulness that we can share. Is there any more logical time than Thanksgiving Day for a liberal offering of money or foods for those who are hungry. Let's make it genuinely God's harvest home!

"He leadeth me . . ."

HOW, indeed, does God lead us? People of religious faith do not all have the same experience of guidance. Some have a sense of very definite and specific leading. Others report a sense of "the presence" and a feeling only of the *direction* they should take. As they follow their guidance, doors seem to open before them. Others, equally devout, feel less distinctly the sense of specific leading.

Here are several ways in which we may be guided.

(1) We may find help from the lessons of history—the consummate wisdom that has come as men have tried various paths, with failure or success. (2) We can learn from the victorious people who speak to us from the pages of good literature. Their lives throw light on our paths. (3) The New Testament and the Christ it portrays can offer sure guidance. (4) Sensitiveness to right and wrong—the good conscience—is a source of assurance. (5) Finally, and most deeply, we can know the drawing power of Him who is the "lode star" of our lives. His spirit guides. In him is our assurance and therefore our peace.

E. T. E.

Can We Be Thankful?

By Henry E. Kolbe

INSULATED BY DISTANCE

That is a startling statement: too far away to understand, to appreciate; too secure to sympathize; too remote to suffer. Yes, and he might have added: too much preoccupied with ourselves to be thankful.

We do not like to be reminded that we live in a world which has largely forgot God and its dependence upon Him. In the wilderness of our civilized paganism there are voices crying out in protest and seeking to set our feet in the way that we have lost in our blindness. We thank God for those voices, but they are so few, and the noises that distract are many and raucous. The verse of Emerson is appropriate to our day, perhaps even more than to his own:

'Tis the day of the chattel,
Web to weave and corn to grind;
Things are in the saddle
And ride mankind.

SOME months ago Andre Trocme*, a French Protestant pastor who during the war had been a leader of the French underground movement, visited America and told here the stirring story of the activities of himself and his people during the years of Nazi domination of his homeland. He told of how they had been effective—at the risk of their own lives and possessions—in rescuing and passing on toward safety many Jews and others who were fleeing from the dread terror that ravaged western Europe. One of the most striking things in his testimony, however, was the statement with which he prefaced his address—that we in America could neither understand nor appreciate what was happening in the world because we were too remote from the centers of conflict and suffering.

*Mr. Trocme's daughter, Nellie, is now enrolled as a student in Earlham College, Richmond, Indiana.

We cannot be thankful because "our world is so full of a number of things" that most of us live on the practical assumption that only *things* matter. So we forget God, become self-sufficient and self-satisfied, and thus lose from our lives that essential humility, that poverty of spirit, without which we can neither serve God nor be thankful to Him.

Jesus touched common things and made them sacred, seeing in them evidence of the handiwork of God. We swing full circle and make sacred things common, seeing in them not pathways to the reality of God but opportunities for the gratification of appetites already overcharged with self. For proof we have only to recall the starkly irreligious emphasis placed on what were once great holy days; how we have commercialized and paganized the birth of the new year, Easter, Thanksgiving, and Christmas. Does not our speech, like Peter's, betray us? Are not these

holidays rather than *holy days*? Nor should we forget the all but complete destruction of the religious meaning of the Sabbath day.

What lies behind this transformation? Does it not mean that our real faith is that things and the satisfactions they bring are what really matters; and that God, being invisible and intangible, is scarcely worthy of the serious consideration of "emancipated" and intelligent people such as we?

II

To see the contrast between what we are and what we should be in order to be able to be thankful as Christians, we should note the New Testament emphasis on spiritual poverty as well as purity—on humility and dependence on God. These are elements essential to Christian faith. Remove or deaden them, and you destroy or deaden the faith itself.

The common people heard Jesus gladly. Their hearts were hungry for the Godlike spirit He revealed. They knew their needs and their limitations. They knew, too, the hardness of men who, having over-passed the spirit of humility, sought to arrogate to themselves the rights of God as judge. It was these poor, too, whom Jesus loved most. He denounced the rich, the powerful, and the proud—indeed, all who failed to reveal a true poverty of spirit before God and man. His word was for the poor, the weak, the outcaste, the friendless, the sinner. He loved them, and they loved him.

He loved them for their openness of spirit, for the eager welcoming of their hearts. They loved Him because in Him they found a way into the presence of God who loved every sparrow and ev-

ery man. It is not by chance that the first beatitude given in both Matthew and Luke is "Blessed are the poor"—though we prefer to read it in Matthew because there it says "Blessed are the poor *in spirit*." Here we can forget the revolutionary economic and political implications of it and, in addition, Matthew omits what Luke adds: "Alas for you who are rich, for you have had your comfort."

Think, too, of that other New Testament story—the healing of the ten lepers. Only one of them returned to Jesus to express his gratitude—and he was a Samaritan. Do you get the overtone here? The others took the cure as a matter of right for which no thanks were owed. Only the Samaritan came back—the outcaste and despised one who, in our day, would be a Jew, if the story were told in Milwaukee or Chicago; or a Negro, if in Memphis or Detroit. He came back because, in his poverty of spirit, he knew that what Jesus had done was not his as a matter of right, but that it came from the goodness of the Lord's own heart. He could be thankful because he still had that sense of dependence and humility out of which alone gratitude can arise.

III

The difficulty, even the impossibility, of thankfulness in the midst of prosperity is shown in the warning given to Israel in Deuteronomy 8. "Beware that thou forget not the Lord thy God, in not keeping his commandments . . . which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein . . . then thine heart be lifted up, and thou forget the Lord thy God . . ."

That forgetting of God in the midst of prosperity is a failing of those sons of Israel, not as Hebrews but as men. It is a failure common to all men, and hence to us. *The plain fact is that we cannot be thankful—not because we have nothing for which to be thankful, but because we have so much.* Had we less to call our own, we might have more to call God's. But because we have the *legal title* to so many things, and because so much time is consumed in caring for things, which thus become our masters rather than our servants, we assume that we have a *moral right* to all things. We have lost from our lives, in large measure, the genuinely religious sense of life, and we live in a world which is increasingly paganized because its dependence is not upon God but upon things.

IV

And the remedy? It is that we cannot be thankful; it is sheer impossibility,

until we see ourselves not as others see us, but as God sees us. We must realize that our own strength is a rope of sand, our pride an empty boasting, our righteousness mainly self-righteousness exercised as a subtle means of self-deception. This means that we need to recover the sense that we are, in the sight of God if not of ourselves and our neighbors, not righteous men but sinners. We must realize this not alone in a merely formal sense but also in a manner which will lead us into a genuinely humble penitence which will make it possible for us to stand in spiritual nakedness and poverty before God, seeking only His blessing, giving thanks for his mercy, and finding strength in his love.

That, too, is possible for us. It is the significant meaning of the cross. For the cross was not intended to be a beautiful symbol in a church or on a coat lapel or on a gold chain around one's neck. Rather it is a symbol of what the world, not only the world of the Pharisees and Sadducees and Herod and Pilate, but your world and mine, does in its pride and self-righteousness to the gracious righteousness of God. In our hardness of heart and dullness of understanding, in our pride which makes thanksgiving impossible, we "crucify afresh the Lord of glory."

Yet God waits. He can wait, for He knows that we need Him more desperately than He needs us. His heart breaks still, as long ago at Calvary, but He cannot force our return to Him in humility and loving gratitude. That must come from within ourselves. God can only wait, *and he is waiting.*

ENTREATY

O precious Time, let's stay awhile! —
Gaze upward at the sky:
How beautiful the sudden clouds
Like proud swans drifting by
Upon a lake of azure hue.
The newborn sunlight quivers
Then darts like dancers down the air
To sparkle on earth's rivers.
Smell the fresh, clean earth, O Time,
And see the roses blowing;
Now hear the redbird in the glen
Where evergreens are growing.
Why must you ever be like one
Who, safe where summer glows,
Is restless till he finds himself
Amid pale arctic snows?

REBA M. THOMAS

FOR BEAUTY'S SAKE

We sing a song for beauty's sake:
Birds that trill from out the brake;
The bobolink, the curlew's call,
The flaming foliage of fall,
The golden rod that gleams afield
And wheat that far-flung acres yield;
The sparkle of a sunlit rill,
The contour of a distant hill
With varied shades of fir and pine,
The fresh green grass and columbine,
Soft shadows on a mountainside
And frothing caps that billows ride:
For mountain tarn and inland lake,
We sing a song for beauty's sake.

GLENN WELMER DOUGLASS

Christianity of Today

Strength and Weakness of the Church

By Elbert Russell

THERE is happily another side to the picture. The book records inspiring examples of heroic faithfulness to Christianity on the part of missionaries and converts in the Far East and of pastors and laymen in Europe. It adds names to the martyr roll of the church, both East and West.

Another encouraging feature is the living faith of those leaders and survivors who have set about rebuilding churches and schools, and gathering scattered congregations at great sacrifice. It is this spirit that makes worth while the relief and rehabilitation that has been sent from neutral countries and those belligerents which were not invaded. When help to certain missions was cut off by the war, many of these "orphaned missions" were adopted by churches more fortunately situated. These evidences of the recuperative vitality of Christianity are encouraging. They give promise of the eventual reconstruction of Christianity in the invaded and occupied countries.

The spirit of Christian unity and the practice of Christian cooperation have grown during and since the war. In places, even Catholics and Jews worked with Protestants in relief and rehabilitation. In some countries there was progress in church union and federation. The British Council of Churches and the Union of the Anglican, Methodist and South India United Churches are fine examples.

The Ecumenical Movement grew steadily during the war period and the provisional committee of the World Council of Churches, with headquarters in Geneva, has been very effective in reestablishing work interrupted by the war and in aiding in the rehabilitation and reconstruction of the European churches. The leaders in the various belligerent countries were able to maintain contact with each other; and adherence to the World Council has continued steadily, until now one hundred and twenty-two churches have joined it.

The second World War did not divide the national churches from each other as did the first World War. It did not arouse hatred and suspicion that were so manifest at the beginning of the Conference on Life and Work at Stockholm in 1925. Due to certain quirks of history, the churches did not side with the governments in the second World War as fully, as in the first. The Russian Church was in disfavor with the

This is the concluding article in which Elbert Russell reviews "Christianity Today," a book prepared by Dr. Henry Smith Leiper. In it the state of the church is presented, nation by nation. The book may be ordered at five dollars through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Communist Government in Russia and its leaders were in exile or in prison at the outbreak of the war. Many of these leaders were prominent in the Ecumenical Movement. Hitler had antagonized the Confessional Church leaders in Germany. In the United States the leaders generally took the attitude that "the church is not at war."

At the Oxford Conference on Life and Work in 1937, the principle had been approved that in war time "the church should be the church"; and American churches generally refused to bless the war or preach a crusade. They, for the most part, sympathized with the allied nations, but confined their official activities to aid in providing chaplains and to relief work. As a consequence of these conditions, the Ecumenical Movement in most parts of the world is able to go forward without waiting for the slow processes of reconciliation. Even in China and Japan, many of the leaders had not allowed the war to destroy their feeling of Christian fellowship. In most countries, however, the ecumenical idea has not reached the local membership.

In some cases there have been definite gains during and after the war. The scarcity of pastors led to a great increase in lay leadership and responsibility. This is mentioned particularly in England, France, Norway, Germany, Poland, and China. There is a strong movement in Denmark to allow women preachers. There are promising youth movements in most of the strong churches. There are upspringings of new life and increases in membership noted in many countries, such as Great Britain, Norway, France, Greece, and Japan. In Denmark and other countries, the early promise of such movements, however, has not been realized since the war ended.

The problem of religious liberty is acute in many countries. The status of the Coptic Church in Egypt is unfavorable. In the states of the Arab League there is resentment against the Christians because of the sympathy of Brit-

ish and American Christians with the Zionist claims in Palestine. The status of Christianity in the new dominions of India is not yet settled. In Pakistan there is the usual Moslem prejudice against allowing other religions to make converts. In India there is a prejudice against Christianity that lingers in places, because it was foreign in origin and was the religion of their former British rulers.

In the Catholic countries, especially Italy, Spain, Portugal, Mexico, Argentina, and some other Latin American countries, the Protestants do not enjoy full freedom of worship and religious education. The writer of the report on Spain did not dare sign his name to the article!

In some countries the churches were compelled during the war by hostile or suspicious governments to unite. This was especially true of areas dominated by the Japanese—Japan, Korea, occupied China and the Philippines. Most of these organizations fell apart after the war; but where real progress toward unity had already been made before the war, there seem to be permanent tendencies to unity. In China the National Christian Council had laid the foundation for continued cooperation as had the National Christian Council of Japan.

In South Africa the influence of the churches among the native populations is seriously lessened, because, while the leading churches (except the Dutch Reformed) acknowledge the equality of the races in the Christian ideal, the natives are denied equal political and economic opportunities by the "colour bar."

One feels reassured after reading this survey of the state of Christianity today, that Christianity will survive, rebuild, and grow throughout the world. But there is little evidence that the Christianity of the immediate future has much promise of redeeming the world from the sins of selfish nationalism, racial discrimination, and economic exploitation, which were the roots of the last two world wars for, generally speaking, the existing churches seem either blind to these sins or else they bless them.

On page 95, in the first edition, an error appears. The writer of this chapter, through a most regrettable error in translation which he deplores, makes the late Cardinal Gibbons responsible for what is a statement made by Ors Gonzales to the Cardinal. It is therefore without any significance as representing Roman Catholic views of the church in Spain.

Report From Overseas

By Hugh W. Maw

For a time, Hugh Maw will serve as correspondent from Germany for THE AMERICAN FRIEND. Young Friends will remember him in the Conference at Richmond last July. This is his first report on return. Watch for further letters.

RETURNING once more to England, and for me again to reality, the intense heat and humidity of New York had already changed into the mellow warmth of the tail end of a rare but perfect English summer. There had been a drought for forty days and with the help of German prisoners, longing to get home before Christmas, the harvest was being gathered in.

All England enjoyed the sunshine, but the economic crisis and the future with its seemingly endless rationing, shortages and restrictions, and the prospect of industrial conscription seemed like a black cloud passing across a blue sky. People were perplexed about the coal strike and by the deportation of the shiploads of Jews to Germany, and anxious to know what America thought about the situation. There was a feeling of relief and gladness, especially among Friends, over the day of liberation—the independence of India, for which many Friends had worked and hoped for so long.

INDIAN REFLECTIONS

My father in India wrote: "Of course, for us the great event that has overshadowed all else was August 15, the great day of liberation. It was exciting, living in such historic times. The crowds listened to the announcement over the radio of the change-over actually taking place; the taking of the oath, and the messages from Lord Mountbatten and Nehru. Next morning, the girls from the school all went in procession to the market place where all the school children of the town and a large crowd were gathered. There was a police parade and the ceremonial unfurling of the national flag. I acted as official photographer and took photographs of the Tahsidar reading the message of the Prime Minister of the Central Provinces; several pictures of the flag; the laying of the foundation stone of the Victory Pillar; and the planting of the memorial Banyan tree. The Banyan was chosen all over India since it is 'immortal.'"

"In the evening, we saw the prettiest illuminations I have ever seen. This was all done with ordinary little earthen saucers, with cotton wicks, which were placed in rows all over the buildings, wherever they could be made to

sit, and also among the aloes which were in flower—all being very effective.

"Mother and I expect to go up to the Delhi Quaker Centre Management Committee, but traveling gets more and more difficult. There is now only one express train a day between Itarsi and Delhi and that has to have a military guard for the last part of the way. The paper every day has stories of trains being attacked by mobs of either side, who go systematically through the train and kill their opposite numbers. Figures given run into as many as two to three hundred deaths on one train, with still higher numbers wounded. Literally hundreds of thousands of refugees are on the move."

INSIDE GERMANY

Surely there has never been so much uprooting of populations as in our time. I heard the same sort of thing on my arrival back in Germany; refugees are still on the move westward; expellees from here, there, and everywhere trying to find a home; homeless wandering youth, drifting from one town to the next, living on their wits as best they can; bewildered prisoners returning. Berlin announces that, in spite of a return to the British sector alone of some three thousand Germans every month since 1945, overcrowding has been reduced to an average density of 1.6 persons per room.

As the train slowly wound its way through the Ruhr and across Westphalia, it seemed that there was some improvement compared with eighteen months ago. More factories and mines were working; more houses patched up; fewer children begging along the line; and probably more livestock in the fields. Two things, in contrast, struck me coming straight back from isolated America. First, the sagging drabness of people's threadbare clothes, together with the bad state of their shoes and the pale, expressionless faces. Second, the thinness of the parched crops as a result of the drought and lack of any fertilizers. There was to be no mercy after the tragedy of last winter.

What were the Germans in Berlin and the Ruhr thinking? There were the usual rumors everywhere, but first and foremost they thought about food; second, the coming winter and in connection with it the coal situation and the dread of cold; and third, the Russians. Those who do not talk about these things often take refuge in the good old days, or make the usual observation that there is too much talk

of democracy and not enough practical application of it.

TOWARD RECOVERY

The bottled-up currents of indomitable activity and German diligence are collecting and will soon present a serious problem. These currents are not necessarily bad or nationalist, but are solely and genuinely German, and arise out of the German desire for work; that the factories be left undismantled, and that Germans be allowed to take an active part in Germany's recovery. "The seeds of a healthy development are there, in spite of many barbarian impulses. They need only to be fertilized to produce genuine activity and real achievements."

Such could be seen recently in the interest shown in the August Hannover Trade Fair—the shop-window of German industry in the Western Zones. In all, there were thirteen hundred and thirty-seven exhibitors from the combined British and American zones and, by the end of the first week, contracts concluded between German firms and foreign buyers had reached about five million dollars. There was no doubt but that the manufacturers who had striven so hard to make the Fair a success, against what seemed at one time to be overwhelming odds, were being rewarded for their efforts. The inventiveness shown in design and construction, and the high quality of the goods on display showed that the brains and skill needed to find Germany a place in the world markets are not lacking. There were certainly signs that the Fair had acted as a great stimulant not only to the Germans directly connected with it, but also to the skeptical German public as a whole. Also the project provided a valuable and badly-needed means of stimulating that export drive from the combined zones which is so vital.

The British ask of the German visitor, "What are your own efforts to master the crisis in Germany and to administer and distribute justly your own products? Have you not thousands of black-marketeers who profit by the distress of their own people and leave their fellow countrymen to starve? Show us examples of serious attempts to improve your own position and we are willing to make further efforts to assist you." I heard the same questions asked in America but they included the whole of Europe and Britain. There are growing points to be found all over Germany, but if we do not continue to help, encourage, and guide, we shall nip them in the bud, or remove the only support from the weak, struggling growth that is reaching towards the distant light.

Cologne, October 21, 1947

The Cross or the Bomb?

By Wilbur W. Kamp

DURING my vacation, I had several opportunities to visit other meetings for worship than my own. On one of these occasions I heard a minister say, "The only thing that can save us from the atomic bomb is the cross of Christ." He said no more about it than that. It was just a sentence thrown in with other thoughts. I wish he had said something more. I wanted very much to know what he meant.

These words have haunted me ever since I heard them. I have not been able to get them out of my mind. Over and over again I have asked myself, "How can the cross save us from the atomic bomb?" There is within me, a feeling of piety which wants to assent to this faith in the saving power of the cross, for it is about the only hope left us, but the word "how" prevents my enthusiastic acceptance of this statement which sounds very near the truth of God.

THE CROSS IN LIFE TERMS

Many people in the Christian Church have placed too much insistence on *where* and *how* one begins to comprehend the meaning of the cross. Some want us to begin only with a sense of sin. Others want us to begin with a consciousness of the love of God. But does it really make any difference where we begin? Should not our chief concern be the new life of sacrifice which comes from our faith in the cross? The most pertinent queries for the church are these. Is the cross an eternal truth which I am making flesh as it expresses itself in my life? Are we "filling up that which is lacking in us of the sufferings of Christ"? Does the cross demand, "my soul, my life, my all"? Is the spirit of suffering love at work in my family, my business, my nation? Is the spirit of sacrifice in us so that God can use us as the suffering righteous through whom the world can be saved—even from the atomic bomb?

The only thing that can save us from the atomic bomb is the cross of Christ—that is, the eternal spirit of suffering love incarnated in the lives of men and women today.

Do we find much of that in the world? In the Christian Church? Taking Christians by and large, we do not believe very much in suffering love. To be sure, we sing "In the Cross of Christ I Glory," but it is with the hope only that "Jesus paid it all." We ourselves are not paying, nor are we very willing to suffer. Our national economy is characterized by the desire of everybody to "get all the traffic will bear." From the big corporation on down to the poorest

individual, the desire is the same—to build ever larger barns where we may store our goods.

In the realm of government, our international policies do not reflect the principle of suffering love. Our Government has abandoned all effort at appeasement, which means to pacify, to conciliate, to calm. Yet I know of only one Christian group that has repudiated their nation's policy and asked for the substitution of the principle of suffering love. We are too easily influenced by political leaders, and believe appeasement is weakness, when really it is the power of God unto salvation.

THEY WHO RESPOND

The spirit of suffering love is the very heart of God and its fruits are love, joy, and peace. To incarnate the spirit of the cross, would mean less of this world's goods. It would mean less profits for manufacturers, less wages for the laborer, fewer dollars for luxuries, lower prices for farm products, and fewer cars. For under the spirit of the cross we should have to share the enormous wealth of our nation with the rest of the world. I look into my own heart and wonder if this cross is not a stumbling block to the orthodox, and foolishness to the Christian Church and yet, I cannot get away from this haunting thought; the only thing that can save us from the atomic bomb is the cross of Christ. Either way, God is going to make foolish the wisdom of this world. His followers ought quickly to repent and forsake it.

Some have forsaken the wisdom of this world and they give inspiring examples of the spirit of the cross at work in the world today. There are the young men in our churches in all denominations who have been touched by Jesus' sense of the divine worth of every individual as a potential child of God. Therefore human life to them is sacred and they cannot kill their fellowmen at the command of governments. They would suffer the censure of their countrymen, endure imprisonment and confinement in work camps at a cost of thirty dollars per month to themselves. All this they have done, not to escape injury or death, but to bear witness to another way of overcoming an enemy, the way of suffering love. These Conscientious Objectors were, and are expressing that spirit of the cross which alone can save us from the atomic bomb.

A UNIQUE PROTEST

The Doukabours of Canada, a group of people of Russian origin, descend-

ents of a pacifist group, are burning their own homes in protest to the onward march of governments toward an immediate war with Russia. It may seem to some, a crude and foolish way to express the spirit of suffering love. Yes, more effective ways could be found. But if reports are true, this is in their favor; they at least have their eyes open to the rapid approach of war and they are willing to make great personal sacrifices to protest its coming. After all, the burning of their own homes in sacrificial love may be preceding the destruction of our own by only a few years, as a result of atomic warfare.

There are two great issues before our nation which may mark the end of all democracy and even the end of our existence as a race. One is the coming of Universal Military Training, and the other is our rush down the road to war with Russia. If it is true that the only thing that can save us from the atomic bomb is the cross of Christ, it is high time that our Protestant Christian churches find some immediate and powerful and startling protest that expresses the spirit of suffering love, against these trends.

LEADERSHIP NEEDED

Reports from our Young Friends conferences would lead one to believe that some of our young people are ready for just this sort of thing, but this protest must be the expression of other than just a few young idealists in the Society of Friends. These expressions of the suffering love must be made by all Christians, even Roman Catholics whose hierarchy seems most committed to getting this country into a "holy" war against communism. These protests in the spirit of the cross must be made by the older leaders of our churches. We must have a Gandhi among the Five Years Meeting leadership and the Service Committee and among church bishops and the leaders in the Federal Council of Churches. Only such brave leadership in high places in the name of the cross can save us.

In a current story in the *Companion* the author of *The Hope of Earth*, Margaret Lee Runbeck, writes of the following incident:

"Is that Abraham Lincoln?" Amoret asked a man beside her.

"Yes, he's been nominated for president of the United States." Amoret lifted Toby up in her arms.

"You're looking at the man who's going to be our next president," she whispered. "You're seeing history, son."

"What's history? He looks just like a man."

"That's the way history looks—that's what history is. One man stepping out ahead and the world following him."

I am convinced that if one man in the church could step out ahead—a large man filled with the spirit of the cross, millions of lesser Christians would rise up and follow him—even unto death, in the spirit of suffering love. Where is such a man or woman? Only such an expression of the cross on the part of one who may inspire many others can save us from the atomic bomb.

IDENTIFYING GUILT

In the same story referred to above, there is related an incident in the life of Judge Tobias Phelps. During the winter of 1888, an old man was brought before the judge for stealing a loaf of bread. The man was hungry. He told the judge he didn't want to steal, but he had no work, no money, and when he saw the bread he just went "sort of crazy" and took it.

Judge Tobias Phelps said, "I find you guilty. I find you guilty of being old and hungry and even ill; but most of all I find you guilty of being a reproach to my own well-being and of ruining my dinner tonight when I sit at my table and think of you. I also find you an affront against the principles of brotherly love on which this country was founded."

"I fine you twenty dollars for these offences."

The judge got out his own wallet and handed the clerk of the court a twenty dollar bill saying, "I shall pay your fine, but even by that device I cannot free my conscience of your guilt, sir."

Newspapermen gazed in amazement, then seized their pencils and began scribbling furiously. Yes, we should go on expressing the spirit of the cross in ways consistent with our lives and faith, but the saving of our nation from the atomic bomb waits on some bigger, grander expression of suffering love by those who will inspire us all to join in a united expression of the cross in the name and spirit of Christ.

Let us all pray for such leaders and for ready hearts to suffer with him. Benjamin Franklin said, "He who will introduce into public affairs the principles of primitive Christianity will revolutionize the world." These principles are all in the cross of suffering love, and nothing less than a revolution in our personal and national life consistent with the cross can save us from the atomic bomb.

As the proverb says, "He that would bring home the wealth of the Indies, must carry out the wealth of the Indies." There is then creative reading as well as creative writing.

EMERSON, in *The American Scholar*

THE NOBEL AWARD

The American Friends Service Committee, on October 31, was notified that the London Friends Service Council and the Service Committee had been awarded the Nobel Peace Prize for 1947. The announcement, from the Nobel Committee of the Norwegian Parliament, was sent to Henry J. Cadbury, chairman of the American Friends Service Committee who is now in London. The announcement follows:

AMERICAN FRIENDS SERVICE COMMITTEE

CARE PROFESSOR HENRY J. CADBURY

I HAVE THE HONOUR TO INFORM YOU THAT THE NOBEL COMMITTEE OF THE NORWEGIAN PARLIAMENT HAS AWARDED TO THE AMERICAN FRIENDS SERVICE COMMITTEE AND THE FRIENDS SERVICE COUNCIL THE NOBEL PEACE PRIZE FOR 1947. THE PRIZE, 146,000 SWEDISH CROWNS, IS TO BE DIVIDED BETWEEN THE TWO PRIZE WINNERS. LETTER FOLLOWS. I ALSO HAVE THE HONOUR TO INVITE YOU TO COME TO OSLO AND RECEIVE THE PRIZE ON DECEMBER 10. ACCORDING TO THE STATUTE OF THE NOBEL FOUNDATION, IT IS INCUMBENT ON THE PRIZE WINNER, IF POSSIBLE, TO GIVE A LECTURE ON HIS WORK. SUCH A LECTURE CAN BE HELD AT OSLO, ONE OF THE FIRST DAYS AFTER DECEMBER 10.

GUNNAR JAHN
AUGUST SCHOU

The American Friends Service Committee represents the Religious Society of Friends in many fields of social action. The London Friends Service Council represents the London Friends in the same way.

The American Friends Service Committee works in America and abroad in efforts to relieve human suffering caused by war and to ease tensions in human relations, particularly tensions growing out of racial, religious, and political prejudices and differences.

In this country, the program includes education for peace and projects designed to help eliminate social inequality and prejudice. Its peace education program includes conferences and institutes on international relations and summer seminars for foreign and American students. This past summer, at the invitation of the State Department, the Committee was in charge of the educational programs on board the ships which were chartered by the United States Maritime Commission for a large-scale exchange of students between the United States and Europe.

On the social-industrial front, the Service Committee works on race relations, especially through its placement service which helps qualified Negroes find positions in fields not traditionally open to them. Through work camps, the Committee strives to improve community life in areas of tension. It experiments in better economic planning and living. A self-help co-operative housing project among coal miners in Fayette County, Pennsylvania, has been particularly successful.

The Foreign Service Section of the American Friends Service Committee is

now carrying on relief and rehabilitation work in eleven foreign countries. These are France, Italy, Germany, India, Austria, China, Hungary, Japan, Finland, Poland, and Spain. In 1947, the Committee's budget for foreign work was nearly \$7,000,000. It is now carrying on direct relief—distribution of food and clothing—in Austria, Germany, Hungary, Poland, and Japan. It sponsors community service projects in France and Finland. It works with students in Italy and with stateless refugees in Spain. It is carrying on a medical and industrial rehabilitation program in China and India. In the last named country, it is also bringing special aid to the victims of the current communal strife there.

Although these foreign service activities include many diverse programs, ranging from neighborhood houses in Germany to industrial rehabilitation in Austria and struggles against kalaazar and other diseases in China, the Committee is best known around the world for its child-feeding programs. For thirty years the name of Quaker has meant food for hungry children. Since the first World War the Quakers have administered some \$60,000,000 for relief in more than twenty devastated countries.

This relief has been given entirely on the basis of need, without regard to creed, nationality, or political belief. Of the five hundred and ninety-seven persons in the Committee, thirty-two per cent are Friends. More than eighty-five per cent of the support for the Committee's work comes from non-Quakers.

When he was notified of the award, Clarence Pickett, executive secretary of the Committee said, "The American Friends Service Committee accepts this award in a spirit of humility and with the earnest promise that it will inspire the Committee to further prayerful efforts toward peace and understanding.

"We have shared with London Friends many efforts in the past years, and it is with gratitude and hope that we share with them this recognition of our mutual endeavors."

CONTRIBUTORS

BONNIE DAY — 208 Fourth Avenue, Joliet, Illinois.

GLEN WELMER DOUGLASS — Epping, New Hampshire.

WILBUR W. KAMP—Friends' minister, North Weare, New Hampshire.

HENRY E. KOLBE — Professor in the Department of Philosophy of Earlham College, Earlham, Indiana.

HUGH W. MAW — English Friend at present in Germany under the London Friends Service Council.

ELBERT RUSSELL—2619 Bayside Drive South, St. Petersburg 5, Florida.

REBA M. THOMAS — Apartment 15, Corner North A and 15th Streets, Richmond, Indiana.

STEPHEN AND ALICE THORNE IN MID-WEST

It was an event of significance when the Recording Clerk of the Meeting for Sufferings of London Yearly Meeting came to America for several months of visitation among American Yearly Meetings. His position is the equivalent of Executive Secretary for London Yearly Meeting.

Stephen and Alice Thorne and their two children, Patricia and Michael, arrived near the first of September, in time for the Conference of the Friends World Committee for Consultation. Patricia is a student in Earlham College and Michael is in George School.

Among the services rendered thus far by the Thornes was their attendance at the sessions of Kansas Yearly Meeting where they were received and used in several ways. They have been in the Conference on Conscription at Quaker Hill and have filled other engagements in Meetings, Conferences, etc.

Their future plans include the Service Committee Meetings and some itineration in Wilmington Yearly Meeting, public meetings where they will speak, the Philadelphia General Meeting, itineration in the Indiana area, conferences planned at Quaker Hill with Clerks and Elders, a visit to Friends School at Barnesville, and other engagements which will completely fill the month of November.

Friends in the mid-west who anticipate general meetings or conferences during December should write Errol T. Elliott at the Friends Central Offices in Richmond, Indiana, if the Thornes can be of service.

During January and February, they anticipate an itinerary to the West Coast, visiting Meetings in transit. They will sail for England near the end of June.

Reports from their services have been encouraging and appreciative. Their visit offers to Friends a rare opportunity for fellowship and for understanding the responsibilities of Friends in the world, in which London Yearly Meeting plays a pivotal role.

CHRISTMAS ON THE AIR

A Christmas cycle of five broadcasts dramatizing the story of the birth of Christ, from the time John the Baptist heralded his coming to the point at which the Three Wise Men separated to go their own ways, will be heard during the American Broadcasting Company programs of *The Greatest Story Ever Told* each Sunday at 6:30 p.m., eastern standard time, from November 30 to December 28. The broadcasts are the first which have dramatized the story of his birth in a complete chron-

icle. The angel Gabriel will be impersonated on the air and each broadcast will tell of a separate episode of an event which has been celebrated throughout Christendom each year for almost two thousand years.

All of the broadcasts will include the forthcoming *Greatest Story Ever Told* albums which are being offered for lease to religious teaching groups.

NEW ROLE FOR GANDHI

All the speakers at the main functions on Independence Day, including Lord Mountbatten, remembered Mahatma Gandhi, but he was nowhere on the scene. He went to Calcutta which, till the eve of the epoch-making day, maintained the communal tension that boded ill for the future of the two Bengal provinces.

He chose a Muslim locality for residence and secured the companionship of Mr. H. S. Suhrawardy, the ex-Premier of Bengal. Their joint appeals, visits and personal talks resored calm, and Calcutta's prospects brightened overnight. This news from the city is not the least of the joyful events of a remarkable week-end. Behind the politician has persisted the humanitarian in Gandhi and that is the interpretation that can account for the apparently egregious and mystifying political career whose triumph the people now enjoy.

It is sometime since Gandhi ceased to lay down lines of action. His approval of plans was sought, but initiative had passed out of his hands. Of this kind will be the relationship between the Governments and him in future. It is a release from a preoccupation which drives him to the even greater substantial service of healing divisions in the general community, which alone will permit the Governments to work out their beneficent purposes.

He becomes the general servant of the Indian Union and Pakistan, making available the moral force that belongs to him supremely, in this hour of freedom, and without which neither Dominion can advance one step without stumbling. Political methods have failed to heal Communal wounds and

ARMISTICE DAY, 1947

Now darkly looms the night of words
Against the brief, uneasy day,
While men cry, "Peace!" and whet
their swords,
And think the thing they dare not say.

Only the children heed the drums,
The brave parade, the waving flags,
Unmindful of how twilight comes
With hunger, rubble, grief and rags.

BONNIE DAY

the highest dealings that may emerge from the division of the country will do but little more. It is the new humanitarian work that Gandhi has pledged himself to that will effectively prepare the path of permanent friendships.

Such is the report of *The Guardian*, a Christian Weekly Journal of Public Affairs, published in Madras.

RURAL OPENINGS FOR QUAKERS

An opportunity for several young families to enter into a cooperative farming venture is to be found in a reasonably-priced Missouri farm, offered by an ex-CPS Young Friend.

This is a farm in northeastern Missouri of three hundred and forty-five acres, eighty-five of hardwood soil timber, thirty-five of rough land—riverbank, ditches and brush—forty-five of pasture, and one hundred and eighty acres of crop land. Hickory and white oak are in the timber acreage. There is a six-room, brick house and fair barns and other out-buildings.

A Quaker buyer is wanted for a Quaker farm of two hundred and thirty-nine acres of level land, excellent soil, on gravel road, adjoins Motor Friends Meeting, thirty miles from Des Moines, Iowa. Price \$200 per acre, or higher for one hundred and sixty acres having good improvements. Contact administrator of estate, Richard Wright, Indianola, Iowa. This is also a way to keep Friendly Communities strong and vigorous.

For full information, write The Rural Life Association, Quaker Hill, R. R. 27, Richmond, Indiana.

The Southern California Friends Fellowship has taken the following action on World Government:

We urge that the government of the United States take the steps necessary to strengthen the United Nations into a federal world government with limited powers and having authority to exercise these powers directly upon individuals rather than only through governments.

We urge that the government of the United States take the leadership in giving up elements of national sovereignty that particularly lead to friction and block formation of a federal world government.

We affirm as residents of the United States that we are willing to make such sacrifices of privileges and living conditions as are necessary to ensure an adequate, economic base for world trade and a more equitable distribution of goods.

FOR FRIENDLY ACTION

WEATHER REPORT

SLOWLY RISING
TEMPERATURE

We are pushing up the mercury a little, but not fast enough!

The mercury shows where we are and the arrow points to where we ought to be.

Now is an excellent time to begin to bring up our giving to the proper level.

An extra push NOW will avoid undue pressure next March.

Our UNITED SERVICE needs are constant — month by month. Let us match the needs with constant giving.

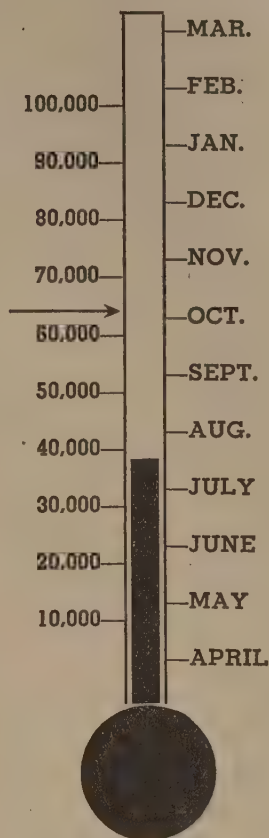
RECEIPTS TO OCT. 31, 1947

Baltimore	\$ 1,753.10
California	100.00
Indiana	16,254.81
Iowa	5,703.51
Nebraska	784.10
New England	464.41
New York	298.71
North Carolina	3,757.57
Western	6,573.37
Wilmington	841.61
Other Sources	753.17

TOTAL \$37,284.36

UNITED SERVICE BUDGET

\$110,000



Do Your Part and
Watch the Thermometer
Next Month

AIR LINK FOR QUAKER CENTERS

For the first time, regular air service became available, connecting the two great hearts of Quakerdom—Philadelphia and Richmond, Indiana—when TWA (Trans World Airline) inaugurated daily flights between these cities on November 5.

Thus the distance between these great Quaker cities has been reduced in time to approximately the same number of hours and minutes that would have been required for a trav-

eling Friends' minister to go by horse and carriage from New Castle, Indiana, to Yearly Meeting in Richmond in the early days of the Indiana Yearly Meeting. George Fox, who traveled extensively on foot, both in England and in the United States, while establishing Quakerism, would have taken a longer time to go from Philadelphia to Mt. Holly, New Jersey (birthplace of John Woolman), than is now required for an Iowa Quaker to go from his home to the Five Years Meeting in Richmond, Indiana.

With the campuses of leading Quak-

er colleges now only a few hours apart by air, it would be possible for a visiting professor to lecture to the student body of Haverford in the morning, to the students of Earlham College in the afternoon, and to the students of Friends University in Wichita, Kansas, in the evening—all in one day. He could also be on the campus of Whittier College, Whittier, California, for an eight-o'clock assembly the following morning—all of this without changing airlines, as TWA connects them all with planes shuttling back and forth every few hours.

Likewise this new form of travel will bring the Friends' foreign service fields of Europe, Africa, and Palestine within one or two days travel time of the Central Office of the American Friends Board of Missions in Richmond, Indiana.

The schedule to and from Richmond is as follows: Going East, 2:05 p.m., with stops at Columbus, Ohio, Pittsburgh, Philadelphia, and New York; Going West, 11:10 a.m., with stops at Indianapolis, St. Louis, Kansas City, and points west, with final destination in Los Angeles.

ENGLISH FRIEND URGES PREACHING

Along with the establishment of recognizable Quaker institutions like Yearly Meeting Disciplines and International Centers, I believe there is an urgent need for popular preaching to people, who are much more likely to listen in parts of Europe than they are here in Great Britain. To me it is conceivable that such preaching might produce a flood of spiritual discovery which would drown all our institutions and make the name of Quakers synonymous, not with well-planned relief and highly-educated tolerance, but with ill-bred and rudely-expressed convictions that threatened the peace of mind of all those wedded to their own ecclesiastical, social and national order, whether they admit it or not. The Christian Truth entrusted to Friends need not necessarily continue to be enshrined in the forms that have become familiar to us. When it is plain that, in fact, Truth is winning no victories through "the usual channels" it is time to loose the flood and let the new channels be revealed.

ROGER WILSON in *Christian Service and Prophecy*.

Geological examination of ourselves will reveal the fact that our character is a stratified rock, each day laying a layer.

JOHN WILHELM ROWNTREE
English Friend (1868-1905)

The Devotional Life

WE HAVE THOUGHT OF THY LOVING KINDNESS, O GOD

Selections by Ardis Michener

The spirit of brotherhood. That is
still the healer of the world.

DAVID LLOYD GEORGE

* * * *

My country is the world. My coun-
trymen are mankind.

WILLIAM LLOYD GARRISON

* * * *

Our Father, we thank thee for all the
friendly folk who have come into our
lives, gladdening us by their human
kindness . . . Above all we thank thee
for those who share our higher life; in
whose companionship we break the
mystic bread of life.

WALTER RAUSCHENBUSCH

* * * *

(Marriage)—out of many shared
years, one life.

RICHARD C. CABOT

* * * *

Bless, O Christ, today
All little children . . .
Return (us) to childlikeness,
To simple-hearted trustfulness of thee,
To humble-mindedness, to gentleness,
To singleness of purpose,
To purity,
To love spontaneous, abounding, glad
and free.

JOHN S. HOYLAND

* * * *

He findeth God who finds the earth
He made.

JOHN BUCHAM

* * * *

I must have God . . .
. . . see blue skies, and hear God speak-
ing through

The silence of the stars . . .
Well—God's my leader and I hold that
he

Is good, and strong enough to work his
plan

And purpose out to its appointed end.

STUDDERT KENNEDY

* * * *

To create a little flower is the labor
of ages.

WILLIAM BLAKE

* * * *

Far and away the best prize that life
offers is the chance to work hard at
work worth doing.

THEODORE ROOSEVELT

* * * *

My share of the work of the world
may be limited but the fact that it is
work makes it precious.

HELEN KELLER

* * * *

O, keep us building, Master: May
our hand

Ne'er falter when the dream is in
our hearts . . .

P. E. DIETZ

(May we) reach across those spirit-
ual spaces which no armies or navies
can control. For among the kingdoms of
this world there is the kingdom which
is not of this world; there we may
dwell together.

JOHN HAYNES HOLMES to Kagawa

Literature in Review

JESUS: WHAT MANNER OF MAN

BY HENRY J. CADBURY

Macmillan Company, 1947

132 pp., price \$2.25

The contents of this book — one of
the many books now coming from the
press—were delivered in part as the
Shaffer Lectures at Yale Divinity
School, April, 1946, and the Enoch
Pond Lectures at Bangor Theological
Seminary, January, 1947. This is a
point to consider: the contents do not
have that intricate argument character-
istic of books intended for the profes-
sional critic; they are intended to be
caught, as it were, "on the fly." Their
meaning, however, is not all on the
surface; no one who dozed—if there
were any—during the lectures could
grasp the meaning and the richness of
the thought. The author is Hollis Pro-
fessor of Divinity at Harvard Univer-
sity, chairman of the American Friends
Service Committee, and a member of
the committee which last year pro-
duced the Revised Standard Version of
the New Testament. In this book, he is
still translating the New Testament, as
he has done in the three positions just
designated.

Dr. Cadbury states his purpose as
that of studying the manner, rather
than the matter of Jesus' thought: not
what He thought, but *how*. The theme
is centered about some of the questions
raised in the Gospels; not all of them,
nor even perhaps the most important,
but important ones. "Is not this Jesus?"
"Whence this wisdom?" "Why speakest
Thou in parables?" "What is this? New
teaching!"—an interesting example of
how changed punctuation brings out
new meaning! "How knoweth this
man?" "By what authority?" These are
all chapter titles which readers may lo-
cate in the Gospels for themselves.

The main thesis is that: "if 'we would
see Jesus' we ought to let the Gospels
themselves disclose the answers, and
not our prejudices" (p. 1). We must
seek Him in the records which we have.
There is a real "peril of modernizing
Jesus" (as readers of Dr. Cadbury's
earlier volume will recall). He does not
fit into our categories: they fit Him no
better than the robe of the mocking
soldiers in Pilate's court. If we would
know how Jesus thought, we must see

His mind in the light of the general
world-view and way of thought of His
time and place. This does not reduce
His stature. The current apocalyptic es-
chatology may have colored and con-
ditioned His thought and expression;
it did not imprison it. Here, as else-
where, Jesus put new wine into the
old skins.

Jesus' basic assumptions—the most
significant and determinative guides to
an understanding of any person—were
those of Judaism. Yet Jesus cannot be
confined to His own age. The Jewish
world-view and thought-form are ve-
hicles for the delivery of eternal, ethi-
cal, and spiritual truth. There is here
no mere "interim ethic," but eternity is
at the very heart of it. This is the
secret of Jesus' continuing authority:
"Like any other words, the words of
Jesus find their ultimate sanction in
our own consciences . . . At bottom, the
response is due to a kind of self-valid-
ating character in the teachings them-
selves" (p. 119).

This book is concerned with Christ-
ology in the modern manner. That is,
its concern is not to rationalize a pre-
conceived metaphysical theory of the
nature of Christ, but to see into the
mind of Jesus as that is revealed in the
records we have. That the author has
not settled all the questions is obvious;
that he has settled no question with
finality, he would himself be first to
confess (as he does in his closing sen-
tences, p. 123). If you want ultimate
answers, therefore, you will not find
them in this book (nor, I may add, in
any other, if you have the courage to
think and the faith to ask questions).
But if you want a study of the mind of
Christ which will provoke on your part
further thought, and call up that divine
dissatisfaction which is a necessary
condition of intellectual and spiritual
growth, this book may well serve the
purpose. It relates the mind of Christ
to present theories and problems in a
way which will be helpful to any one
who will pay the price of thoughtful
reading. No other kind is recom-
mended.

Such a book as this, from such a
scholar as Dr. Cadbury, makes adverse
criticism difficult, if not wholly inap-
propriate. Yet it is regrettable, since
"every man has not Greek," as Dr.
Moffatt recognized in the preparation
of his New Testament commentary series,
that there should be a sprinkling of
Greek words, sometimes translated, and
sometimes not; if the use of these origi-
nal words is needed, a transliteration
would help the Greekless who will
doubtless form the large majority of
readers. But even so, this is a good
book to read—and a better one to pon-
der.

HENRY E. KOLBE

Earlham College

QUAKERDOM AT LARGE

Bell, California, Friends have completed and dedicated their greatly remodeled and enlarged building. Everett Craven is pastor of the Meeting.

* * * *

Elizabeth Gray Vining, Quaker and private tutor to the Crown Prince of the royal Japanese family, lectured at Wilmington College on November 6. She spoke on "Re-education in Japan."

* * * *

John and Dorothy Sinton, Irish Friends, are scheduled through February for evangelistic meetings in California. They have been in America for nearly six months.

* * * *

After serving for five years as chairman of the Quaker Hill Association, Millard H. Markle has resigned. Norval E. Webb, minister of East Main Street Friends Meeting in Richmond, has been appointed as the new chairman.

* * * *

Another Young Quaker scored in winning a \$4,000 award from Fisher Body Craftsman's Guild, as first prize on a model car. The winner is Charles Jordan of East Whittier Meeting, California. His model was whittled from a block of wood.

* * * *

Don't hide your lamp under a bushel or in the attic. If you have a discarded, yet workable gasoline lamp which has been replaced by electricity, write Violet Linton, Star Route, Belltown, Tennessee. She needs lamps for four of our church rooms.

* * * *

During the past summer, Howard Kershner traveled 16,000 miles in South America on a mission for the United Nations' Children's International Emergency Fund. He visited children's organizations in Peru, Chile, Argentina, and Uruguay. The film *Children of Tragedy* was shown where he traveled.

* * * *

The "Men's Movement" is gaining ground rapidly in several Yearly Meetings. The latest evidence of progress comes from Iowa Yearly Meeting, in which the men have purchased an extensive plot near Eldora for a camp ground. Grading and building will soon be under way.

* * * *

Likewise the men of California Yearly Meeting convened an adult conference attended by one hundred and fifteen people, at Quaker Meadow, over the Labor Day week-end. Thoburn

Davis, president of the Men's Extension Movement, was director.

* * * *

Sarah Hadley has returned from Palestine where she served two years as a teacher at the Friends School at Ram Allah. She and her brother, Harold Hadley, are the children of Perry Hadley of Kansas Yearly Meeting. (As if these two Young Friends needed identification!)

* * * *

Wilmington College will make a departure from the customary pattern when Dr. Samuel D. Marble is inaugurated as president. In connection with the American Friends Service Committee sessions at Wilmington, a special student Inaugural Conference will be held, consisting of those students who will represent various colleges at the inauguration.

* * * *

Victor Yates, member of the British Parliament, is now in America. He spoke at a recent conference of the American Friends Service Committee in the Marion, Indiana, Friends Meetinghouse. He expressed surprise at the fear of Russia which he finds in America. He also depicted the great excess of imports over exports which accounts largely for the restrictions in England and the urge to greater productivity.

* * * *

When William Penn College observed its traditional Penn Day, on Friday, October 24, the assembled audience heard the first public recording made at Penn College by a new recording and amplifying system which was purchased from gift money left by Engina Stangeland. The record presented a news commentary version of the meeting and peace making of William Penn with the Indians on the banks of the Delaware.

* * * *

Robert Blood of William Penn College, professor of sociology and religion, has been named by the Hazen Foundation of New Haven, Connecticut, as a Hazen Associate, to do student counseling from a religious perspective. The Associates number between five and six hundred persons throughout the country. Robert Blood and his wife, Margaret, are the head residents of the newly dedicated men's dormitory, S. C. Peasley Hall.

* * * *

An apartment at 450 East 52nd Street, New York City, has been made available for use by the American Friends Service Committee in developing closer

relations with the United Nations. The apartment is now called Quaker House. Since U. N. is still located at Lake Success and Flushing Meadows, a full program of activities will not be undertaken for some months; however, activities on a small scale have already been started.

* * * *

Fred and Alta Hoyt, retired from the mission field in Kenya, East Africa, were recent visitors in the Friends Central Offices. They had driven from their home in Friendswood, Texas, to attend the wedding of their daughter, Martha Olive, whose marriage to James McCallum they are happy to announce. Martha has been with the Michigan State Board of Health since 1944. The Hoyts were on the program of the Woman's Missionary Auxiliary of Indiana Yearly Meeting.

* * * *

New York Friends Center will hold a fall meeting for the metropolitan members of the Wider Quaker Fellowship at the meetinghouse, 144 East 20th Street, November 18, at 8:15, when Eugene Exman will speak on "Being An Escapist." He is manager of the Religious Book Department at Harper and Brothers. On November 25, a meeting on United Nations will be held. R. Daniel Hogg, interpreter at United Nations, will speak, and a documentary film of authentic material, giving the history of United Nations will be shown. This is under the auspices of the Friends Center and Powell House.

NEWS OF OUR MEETINGS

The Deep River Quarter held its third annual Leadership Training School October 5, 7, 9, 12, 14, 16, at Central Friends Meeting, High Point, North Carolina. The courses offered and leaders were as follows: "The Life and Work of Paul," Samuel L. Haworth of Guilford College; "The Missionary Character of Christianity," Seth B. Hinshaw, pastor of Friends Meeting, Asheboro, N. C.; and "Living Together in the Home" with Cecil E. Howarth, pastor of Central Friends Meeting, High Point, N. C. The attendance was around two hundred, with an average attendance of one hundred, and fifty-five credits were given. This has been the largest of our three training schools, and we think such a school is of benefit to any Meeting or Quarter.

* * * *

Raysville, Indiana, Friends have enjoyed fellowship with churches of oth-

er denominations in joining with them in a series of Sunday evening "sings." The third of the series was held on October 26, at the Ogden, Indiana, Methodist Church. The next of the series will be held at the Raysville meeting-house on December 7, with the pastor of the Dunreith Christian church as song leader for the evening, which will be spent in singing hymns loved by all Christians. Interest and attendance has increased since the first meeting three months ago. Jane Rutledge was honored on her eightieth birthday on September 24 by a supper party held at the home of Mr. and Mrs. Harry Bird, near Rushville, Indiana. She is the oldest lady who is a member of the Raysville Meeting and fifty members were present when she was presented with a bouquet of roses in tribute of her years of service.

* * * *

From September 23 until October 3, Percy M. Thomas of Richmond, Indiana, and secretary of the Five Years Meeting Evangelistic Committee, was the leader in a Preaching and Teaching Mission in Virginia Quarterly Meeting and was assisted by Edmund Bloom of Corinth, and James R. Stein, secretary of Virginia Quarter. Gatherings included a pastoral committee; a prayer meeting; several conferences on Christian Education and consideration of the

new theme: "GROW UP IN EVERY WAY INTO CHRIST"; preaching services; and a youth rally. Besides these public meetings there were family visits and conversations with individuals which were much appreciated. Through this series of meetings with Percy Thomas, quite a few persons have manifested renewed interest in Christian work and witness, and they have dedicated themselves to God on deeper levels of understanding and loving concern. The larger portion of time was spent in the Corinth and Somerton communities, but visits were also made to the Bethel, Sedley, and Richmond Meetings and then, following a two-weeks period in Baltimore Quarter, he returned to share in the sessions of Virginia Quarterly Meeting, held October 18-19.

* * * *

Fountain City, Indiana, Friends honored their pastor and wife, Keith and June Sarver, on the evening of October 24, when a carry-in supper and social hour was enjoyed. Fall flowers and pumpkins were used in the decorations. A varied program was given consisting of Scripture reading, prayer, congregational singing, and special musical numbers. The children surprised the Sarvers by entering the room, with little wagons and wheel barrows, loaded with gifts of canned fruit, vegetables,

etc., and singing "Happy Harvest Home, dear Sarvers."

The first meeting of the United Society of Friends Women this year was held on the evening of October 9 at the church. Mrs. Franklin Chant spoke on "Re-organization of Women's Groups in the Church." Grace Pitts and Mabel Adamson presented a playlet, *The Uncanny Thank-offering Box*, and Martha Louise Swain gave special piano selections. Refreshments were served to thirty-five members and guests.

BIRTHS

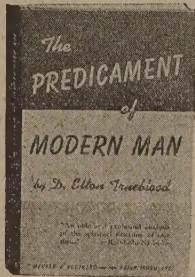
BENNETT—To Joe and Dorothy Rush Bennett of the Fairmount, Indiana, Meeting, a daughter, Sarah Elizabeth, on October 21.

MARTIN—To Frederick and Esther Jean Haines Martin, a son, Willard Omar, on September 25, at Emmaus, Pennsylvania.

MARRIAGES

CHAMBERLAIN-POND—Martha Ann Pond, a member of Wabash Friends Meeting, to Orville Ray Chamberlain of Urbana, Indiana, in the Wabash, Indiana, Friends church, on Sunday, October 26, with John Compton officiating.

HAINES-GOODIN—Audrey Mae Goodin of Jamestown, Ohio, to Carey Leigh Haines, son of Everett and Ruth Haines, of Waynesville, Ohio, on June 27, at Jamestown, Ohio.



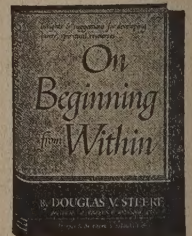
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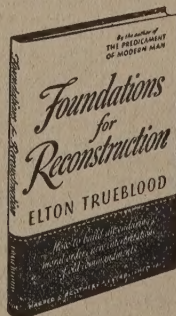
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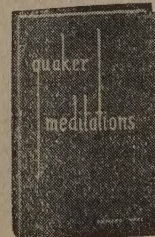
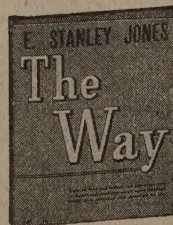
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DEATHS

BUDD—Almira T. Budd on September 5, at her home in Saratoga Springs, New York. She was the daughter of the late Periam and Mary A. Haviland of Glens Falls, New York, and a lifelong Friend. Her mother, Mary Periam Haviland, will be remembered as a much loved Friends' minister. Services were conducted from her home with Cecil E. Pearson, pastor of South Glens Falls Meeting, officiating. Interment was in Pine View Cemetery. Dr. M. L. Haviland, Glens Falls, a cousin, survives.

HUFF—Maggie Huff Morris, aged seventy-eight years, on July 29, at Columbus, Ohio, at the home of her sister, Grace Huff Hollingsworth. She was born in Leesburg, Ohio, the daughter of William and Phoebe Terrell Huff, and made her home there until the last five years. A graduate of Earlham College, she was active in her Meeting and community, and was a member of the Board of Wilmington College at one time. Besides the sister, she leaves four brothers, Daniel of Detroit; Haines J., Guy and T. Chalmers of Leesburg. Burial was in Pleasant Hill Cemetery at Leesburg, with Adam Flatter, assisted by Lee Partington, in charge of the services.

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LOCAL MEETING DIRECTORY

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

ANN ARBOR, MICHIGAN

Meeting for worship: during summer, each First-day, 10:30 a.m. at the Unitarian Church, 1917 Washtenaw Ave.; beginning in September, each First-day, 4 p.m. at the Presbyterian Church, 1432 Washtenaw Ave. Visitors and Friends new to community welcome. For information, telephone William J. Schlatter, Clerk, at 2-7866.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th 3-7531 (Th-Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone Trowbridge 6893 or Trowbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:30 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 8670; or Larry Miller, Meeting secretary, Butterfield 9221.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends Church, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets: Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce Streets. Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana: Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p.m.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Jai 1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PL 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30. NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spitler, co-ministers.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

THE INN

As this is being read the Pocono Mountains of northeastern Pennsylvania are coming forth in a blaze of autumn glory. Near us the prevailing trees of the forest are oaks of several varieties. Over the other side of our horizon, beyond friendly Wismer Mountain, beeches and maples make up the woods. Scattered everywhere are many pines and hemlocks making a giant Turkish rug of the mountain sides.

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